

The American Friend

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Quakerism in the Near East

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ON THE HORIZON OF THE CHRISTIAN CHURCH

DENOMINATIONAL CONFERENCE ON RELIGION

Thirteen denominations were represented in the intercollegiate parley on "Religion in the Modern World," which was held at Rollins College, Florida, last month. The Methodist church had the largest number of representatives present, with Presbyterians and Episcopalians next in number. Other churches represented were Baptist, Congregational, Catholic, Friends, Lutheran, Jewish, Unitarian, Universalist, Church of Christ and Christian Science. Father J. Elliott Ross of New York, Rabbi Solomon Goldman of Cleveland, Professor Cornelius Kruse of Wesleyan University, Connecticut, and Everett R. Clinchy of the Federal Council of Churches, were the leaders. Professor William Adams Brown, New York, presided at each session and summarized the entire proceedings at the final session. The students discussed present-day religion and the relationships of religious people whose faith differs. The conference was planned and promoted by the National Conference of Jews and Christians, of New York City.

DEPUTATION TO PALESTINE AND SYRIA

The American deputation to the First Bible Lands Religious Educational conference, held at Baalbek, Syria, has just returned and reports a most enthusiastic and inspiring gathering of leaders from Palestine, Syria, Trans-Jordania, Irak and Egypt. A week was spent in study and discussion, and Christian services were held amid the ruins of the ancient temples once the seat of Baal worship and later that of Jupiter and Bacchus. Among the delegates was a fine group of young people who had received their Christian training in Near East Relief orphanage. The members of the deputation from America were: Robert M. Hopkins, General Secretary World's Sunday School Association; Walter V. Howlett, Director of Religious Education for the Greater New York Federation of

Churches; William H. Main, American Baptist Publication Society; W. Edward Raffety, Professor of Religious Education, University of Redlands; John R. Voris, Associate General Secretary, Near East Relief. In the refugee camp in Beirut, Syria, the Near East Relief maintains a day nursery for fatherless children who are too young to go to the camp school and whose mothers must work to support themselves and their children. There are 125 little children in this camp and they are given medical attention and two meals a day.

METHODIST CONFERENCE TAKES A STAND

The New York Eastern Conference of the Methodist Episcopal Church at its recent session adopted a report by its Social Service Committee which contains some emphatic declarations. The conference included 300 ministers, some of whom are among the national leaders of the church. The report urges the legislatures of New York and Connecticut, in which the conference is located, to pass old-age security measures; suggests the establishment of limited dividend burial corporations or municipal funeral bureaus; condemns the unrestrained use of injunctions in labor disputes; commends and pledges support to the efforts now being made to secure pardon for Tom Mooney and Warren K. Billings, who are called "victims of injustice"; commends also the efforts to secure parole for the men who "were convicted of second degree murder for resisting the attack on the I. W. W. hall in Centralia, Washington, on Armistice Day, 1919"; expresses concern over the fact that the Cincinnati and Chicago houses of the Methodist Book Concern are not dealing with the International Typographical Union, although the New York House is doing so; calls for the lifting of the legislative ban against disseminating birth control information by physicians; reiterates the official Methodist declaration "against all military training in high schools and compulsory military training in colleges"; and, finally, recommends for consideration by the ministry the possible addition to the "Social Creed of the Churches" of an article declaring that "we stand for the abolition of capital punishment." The report further cites the declaration of the General Conference of the church in 1924: "It is imperative that there be some authorized agency in the Methodist Episcopal Church for the purpose of raising before the church the question of social implications of the gospel."

TO INTEREST IN INTERNATIONAL AFFAIRS

A gift of \$50,000 has been made to the University of Idaho by Mr. S. O. Levinson, of Chicago, to establish "The William Edgar Borah Outlawry of War Foundation," the proceeds of which are to be used for the holding of annual conferences or institutes designed to quicken interest in international affairs at the university and thus to mold the public opinion of the state in the new patriotism of peace which the signing of the Paris Pact has made obligatory. Announcement of this creation of a permanent lectureship at the University of Idaho in recognition of Senator Borah's contribution to world peace is a matter of public interest beyond the boundaries of the particular state whose distinguished representatives in the United States Senate has been thus honored. *The Christian Century* says of him: "Senator Borah is now the most commanding exponent of peace in America."

SUGGESTED FOR SERMON TOPICS

A Friend sends the following references with the promise of more if these prove helpful: Matthew, 1:21; John, 14:5-6; Luke, 11:23; Acts, 4:12; Luke, 19:1-10, inclusive; Psalms, 68:13.

Lovest Thou Me?

LOVE is expressed in terms of self-denial and sacrificial giving that Christ and His message of love may be shared with others.

To every Friend an opportunity is afforded for self-expression by giving to the support of their mission workers at home and abroad. Gifts may be sent through your local meeting treasurer. Let the measure of your love be the measure of your gift.

AMERICAN FRIENDS BOARD OF MISSIONS

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WALTER C. WOODWARD, Editor

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EDITORIAL

Robbing Christ in His Own Garments

CHRIST-centered preaching is today's great need. It has, of course, been the great need of the yesterdays, too, but there are many situations and tendencies that urge the present emphasis. Although it may be an unconscious attitude, there is a general tendency to assume that in this day of man's achievements and resourcefulness, he may not need to rely upon God as a refuge and upon Christ as a saviour as his forebears needed to. Man seems more self-sufficient and less subject to the bludgeonings of life which make him cry out to a power that is higher than he. It is an apparent sufficiency only. He may feel less dependent in certain material areas of his life, but in reality, because of the very complexities of our highly organized civilization and the bewildering and revolutionary changes going on about him, the man of today, if he but knew it, is in many ways in even greater need of spiritual succour.

T. R. Glover of England has recently said: "I can never get away from the knowledge that in all our Churches are people with broken wills, broken hopes, broken hearts, perhaps not young people, but some of the young can be sad enough and despair of life. There are young people battling with beastly temptations, and young and old perplexed as to whether there is any bottom to anything—any real foundation for thought or character. There are people who cannot escape the problem of death. I believe that all these people are craving exactly what Jesus Christ means, and I am convinced that Christocentric preaching—preaching that always and from any angle, now this way, now that way, *brings the sad, the broken, and the perplexed face to face with the reality of Christ*—will fetch people to our churches and keep them there."

But what kind of a Christ are we going to bring people to? How shall we interpret him to them? Just what is "the reality of Christ" of which Dr. Glover speaks? These questions are worth raising, even though it is difficult to frame ready and adequate answers to them. The only adequate reply must come, certainly, out of a personal experience. Within recent years there have been many notable and popular efforts to interpret Jesus in terms of Twentieth Century civilization. All conscientious efforts to make Christ more real and understandable to men today are to be commended. We have deprecated, however, the too common tendency to fit Jesus into our own modern harness rather than to put

him beside our modern life and let him test its motives and practices. Fixing up a Christ that will fit into our little schemes of things is not going to present a Christ that will meet the needs spoken of above.

On this point we cannot forbear quoting the following statement by Halford E. Luccock: "The crowning insult to Jesus the night before his crucifixion was the indignity of being crowded into the uniform of a Roman soldier. Think of the Prince of Peace being disguised as part of the Roman machine of force! Yet that indignity is a symbol of what has happened again and again in Christian history. Men have dressed up the figure of Christ in alien clothes. They have given an interpretation of him which dresses him up in swagger military cut. They have put the commands of the drill regulations in his mouth. But those words have never had the accent of reality. He has been dressed up in ecclesiastical robes and his authority claimed for a lifeless officialism of the type against which he struggled all his life and which finally did him to death. In our own time men have interpreted Jesus in terms of our favorite uniform today—the business suit. He has been pictured as a high-powered executive—an ideal man for president of the chamber of commerce! We read in the gospel story that after the cruel sport of dressing up Jesus in a soldier's uniform was over they put back his own clothes upon him. I do not know of any conception of preaching which comes to us with more allurements today than to think of it as a process of putting Jesus back into his own clothes—setting him forth before our time without distortion."

When the Crowd Looks On

THERE is inherently a lively interest in building operations. They suggest life, growth, progress. They create an atmosphere of achievement and anticipation. This is a general interest, by no means limited to those connected with the construction under way. Until the doors are hung and the locks turned the whole community feels a certain proprietary interest in the building enterprise which warrants personal inspection.

We have often been impressed with one particular phase of this community attention—especially in large towns and cities when big business buildings are being erected. At what stage in the operation is the interest most eager? When are the most people to be found standing around watching developments?

Observing readers know that it is not when the structure is being reared high toward heaven, but when the work of excavation is in progress. As judged by the crowds that stand and look on, there is a mysterious lure to the work of the huge, power-driven machine that scoops up the earth in the process of digging down to the level on which sure foundations may be laid.

Well it would be if there were the same relative interest in the process of building lives. Theoretically we are deeply concerned over the initial stages. Actually, we do not get greatly excited until the skyscraper period when a person attains great success—or when a life topples and falls, bringing disaster and ruin along with it. While there may not be much that is compelling and sensational in the work of

foundation laying in the little lives about us, who can think upon the possibilities and destinies involved without being greatly concerned and even thrilled. There is much of work and drudgery to be sure, even as there is in preparing for the foundations of a many storied building, but the lure of it should be even stronger. That the church and its agencies are giving more and more attention to this all important stage in Christian character building is one of the most hopeful signs of the future. With all the bewildering changes in thought and practice, corresponding to new styles of architecture, there remain unchanged those great Christian fundamentals which may be slighted only at our peril. We must continue to look for “a city which hath foundations, whose builder and maker is God.”

Quakerism in the Near East

BY NEJIB SHEMUN

EVER since I was acquainted with Quakerism, I have always thought that it has a special message to give to the Near East. Speaking in a general way, one might say that the aim of Friends in Syria and Palestine must primarily be the communication of that Quaker message to the inhabitants of these two countries as compatible with the present age and meeting their present needs in all the conditions of their life.

I wonder if we native Friends realize the importance of this subject as connected with us as a Society of Friends in Syria and Palestine and as related to the work that is done by Friends whether in education, medicine, or evangelization.

Are we, as Friends, through the work we do and the positions we occupy in life, honestly and conscientiously endeavoring to help our people become better and happier?

Are we really using all power we possess of body and mind to achieve that aim; or are we content that we have a secure position or an occupation by which we ourselves can live happily and comfortably?

We ought to be honest to our conscience and clear to ourselves whether it is the one with us or the other.

I am one of the most recent members of Friends here present. My knowledge thereof is small and my experiences are limited; nevertheless Quakerism has taken hold of my heart and soul; in fact it had done so before I joined the Society, and with the little experience I have, I would not, for a moment, hesitate to proclaim it, preach it, and endeavor, with the help of God, to live it, realizing at the same time the enormous responsibility and the strict obligations that are involved.

It is not an easy thing to be a real Quaker in this country. It not only means love, service, broadmindedness, magnanimity, self-denial and self-sacrifice. It means also supreme moral courage. It means bravery to stand in the face of wrong and say it is wrong whether the wrong-doer, whoever and whatever he may be, is pleased or displeased, and whether it might bring reward or death, a crown of gold or a crown of thorns. Such were the early Quakers in England and America and there are still many of them now. Are there any Quakers of this sort in Syria and Palestine?

At the recent Yearly Meeting for Syria and Palestine, one session was given over to the discussion of the subject, "What Are the Immediate Aims of Friends in Syria and Palestine?" At that time this paper was read by a "Convinced" Friend, who is principal of Friends High School in Brummana, Lebanon. Nejib Shemun was formerly a Catholic, belonging to the Maronites—so Alice W. Jones informs us in sending the paper. He served as Recording Clerk for the Yearly Meeting and has been most helpful in translating the Discipline into Arabic.

A Quaker will not flatter. A Quaker will not compliment or praise to an excess. A Quaker is truthful through and through.

Also, to be a Quaker in Syria and Palestine means to stretch out a loving and helpful hand to Moslem, Druse, and Jew without minding the bigotry of the Christian sects nor fearing their resentment. It means standing firm in the midst of ridicule and even persecution. A Quaker ought to be his principles personified and nothing less.

If we are prepared to be of that type then and only then we shall be in a position to say we have an aim. Otherwise we cannot be but aimless, or of an aim that is self-centered, seeking ease and comfort, in other words, selfishness.

In discussing the aims of Friends in Syria and Palestine, two things are to be considered together. The one is the condition of the inhabitants of these two countries religiously, socially, and intellectually, and the other is Quakerism and how it can meet the needs of those people in the conditions I have mentioned.

Let us take first the religious condition as it is in the present time. The inhabitants of Syria and Palestine are now, as they have always been, a conglomeration of different antagonistic religious sects, Christian and non-Christian. The addition of the many Protestant sects introduced lately by the various missionary societies, in a sense, made things worse. In this respect we are different from the English population at present and at the time when Quakerism first came to existence.

In England Quakerism rose about the middle of the 17th century as an outcome of spiritual dissatisfaction on the part of certain conscientious people, caused by the condition of the Christian Church during that time. Emphasis was put then upon outward form and statement of doctrine rather than on real spiritual experience. This was almost universal being true of the dissenting churches also. As a result of this chaff of a religion, those who were hungering for the bread of life sought earnestly for a religion based on personal experience and direct communion with God. George Fox took a lead and Quakerism sprang up. Armed with spiritual and practical principles, the early Quakers rose in revolt against those futile theologies.

The case is different here. The background is of a different character, and the field of work is by no means similar. Quakerism, together with other religious ideas and forms carried by missionaries representing various missionary societies, came from the West to do work in the midst of non-Christian, Islamic sects and among old unreformed Christian Churches still deeply soaked in the superstitions of the middle ages and trudging aimlessly in the dark alleys of spiritual ignorance. Religion with them is mere routine or machinery rather than a living power. To repeat certain prayers, perform certain religious duties as confessions, communions and fasts, and observe certain feasts is all that is required for religious life. There is very little that bears on actual life. People are driven to abide by these church regulations and fulfil their requirements by being threatened with the unquenchable fire of hell or by being promised an eternal easy life in Paradise. This is true of Islamic as well as of Christian sects. Little importance is attached to pure and truthful life. This is practically the religious condition of a large majority. There are many exceptions of course.

Now what is Quakerism? Is there anything in it that would speak to the condition of the devout in those religions and to the condition of those who are dissatisfied with the state of their churches?

In the first place Quakerism is not merely a peculiar form of religion with peculiar beliefs and manner of worship, nor is it certain methods adopted by Quakers to accomplish their work in education, healing, evangelization, and philanthropy. Quakerism is a principle of life. It is a principle so deep and large that it underlies everything that is good in all the religions of the world and comprises everything that is useful, pure, beautiful, creative, constructive and elevating, no matter what its source is. It is the Divine Light within. It is the seed of God in every man's heart. It is the part of the Divine in every human being. This is the doctrine which Quakers took up when they first rose and to which they still hold very fast. All that means that the fundamental belief of Quakers is that there is a seed of God in every human soul no matter what colour, race, or religion he is, and that this something of God in the individual's heart should have the final authority in the individual life. And it is to this that the evangelist and the educationist should appeal in building up character and producing good lives.

Our first aim as Quakers, it seems to me, should be to impart these truths to our students who represent all the religions of the country and to all those with whom we come in contact whether in business or church.

It is for us Quaker teachers and preachers to reach that something of God even in the dulllest child that comes under our care and in the most degraded man or woman that might be within bounds of our influence. If we fail to reach it, it is then our fault. It means lack of faith on our part, lack of spiritual energy. It means that we ourselves are not right within.

From time immemorial there have been feuds and enmities between Christians and non-Christians. Murders have been frequently committed on both sides for slight offences. Before the war the Christian population was oppressed by the ruling Turk or Islam, and bitter hatred and ill will have been fostered. It has been impossible to cultivate any understanding or good will between them, much less love or friendship. Things are not so bad now as before; nevertheless no harmony or mutual confidence can be established. Even the different Christian sects are to a degree antagonistic to each other. Each is bigoted in its own ways and prejudices; hence dispute and hatred often ensue.

Can we arm ourselves with some Quaker principle and fight this evil? Quakerism believes in the brotherhood of all men. It requires us to be responsible to all classes, races, and re-

ligions. We believe that Jesus came to establish a kingdom of God on earth, and that the principles which apply to the individual apply also to the social and international and racial relations. He taught us that love is the fulfilling of the law, so love should manifest itself in the dealing of men with men, till the brotherhood of man shall have broken down all race and religious antagonism and national hatreds. This belief has led Friends from the beginning to oppose all war. Their experience of life and their understanding of God taught them that war is sin, that racial and international differences and hatreds are but folly. Therefore our aim as Friends should also be to educate our countrymen in the spirit of brotherhood and love, giving to it all zeal, energy, and life.

Due to the sweeping invasion of Syria by the western civilization and the introduction of western modes of life into it, evils stole in and affected the moral standard of the people. The Syrians seem to be morally going down. The absolute chastity that once characterized the inhabitants is losing ground. The western frivolity seems to be thought of as a constituent of modern civilization. So immorality has found wide channels to flow into some circles of society and is corrupting ruthlessly our social and family life and sucking the sap of vitality from our young people's veins.

The economic condition of the country is also very bad. The people consume more than they produce. Their expenses exceed their income and the country is going headlong to bankruptcy. Despite all that, the tendency to luxurious living is growing more and more intense. A strong current is flowing in the direction of moral and economic destruction, carrying with it the whole population.

Are we to stand with folded arms and watch this calamitous flow to ruin and say nothing and do nothing? We must put before our eyes the warning of the apostle Paul to the Church of Corinth, "I fear lest by any means your minds should be corrupted from the simplicity and the purity that is toward Christ," and act accordingly and call others to act accordingly.

Finally, let us cast a glance into the intellectual condition in Syria and Palestine. A very large percentage of our youths are being educated in schools and colleges. There they have been introduced to science and they have begun to wonder whether the religion they had been taught by their priests and sheikhs is consistent with the scientific truths they learn in the lecture room and laboratory. Consequently they have become more inclined to worship science for its clear truths and practicability and reject religion for its vagueness and unreliability as it has been presented to them in books and sermons of priests and sheikhs. They are growing more and more materialistic. They translate progress in terms of inventions and discoveries. The miracles of modern inventions such as wireless, aeroplanes, and automobiles seem to them to be the only things that are worthy of respect in modern opinion. Thus in the population of Syria we find two extremes represented: old irrational superstition and dead middle age tradition, on one hand and no religion at all on the other.

What is our position in this regard as Friends? Why, here comes our chance for work. Here comes the direct message of Quakerism. Quakerism teaches that religion is an expression arising out of a Divine light of God within man and issuing forth in a life of good deeds and usefulness. If this is true all the light that the scientific progress can bring to illumine what is dark and vague and drive away doubt and ignorance should be welcome. All the inventions and discoveries of science are but the expression of that divine and creative power of mind which is the gift of God to man. God expects the mind to unveil the secrets of nature and discover the treasures hidden in its heart and to bring to light the beauty, the orderliness, and the usefulness of God's creation. If the discoveries of science are turned in war into means of destruction and death it is not the fault of science. It is the fault of

religion which passes by without any opposition or a word of objection. Quakerism must be able to abolish all means of war if Quakers are true to their ideals.

In conclusion allow me to say that our aim as Friends in Syria and Palestine should be to put the Quaker principles in the face of those evils which are corroding the life and happiness of the Syrian population, to endeavor in all the phases

of our work to emphasize the doctrine of the inward light of Christ and call to it the attention of all those with whom we deal, and to try to reach that light in the hearts of our students and other people irrespective of their religions and nationalities and cultivate it and help it grow and flourish and bear fruit. Let us appeal to it in producing good character and useful lives.

A Week-End in a Greek Monastery

By EVA RAE MARSHALL

ONE may think of monasteries as belonging to the Middle Ages and regard monks as beings quite different from ordinary mortals; one may even fancy the wilderness of the Dead Sea as devoid of all life. Such is not the case. For fourteen hundred years the Greek monastery of Deir Hajla has been located half way between ancient Jericho and the Dead Sea. True, it has been destroyed several times; but the site is the same, and old walls, mosaics, and paintings trace its various stages. In the early centuries of Christianity, men drew apart from the world into these desolate places to save their souls; and so, even now, men are seeking here their salvation.

From Jerusalem, about twenty-six hundred feet above sea level, the road, now beautifully paved, with many perilous twistings and turnings, descends rapidly about thirty-eight hundred feet to Jericho. Let us take this road, leaving the bootblacks and gary-drivers of Jaffa Gate shouting after us. Soon Jerusalem on the hill is laid out before us, and over against it are the towers of the Mount of Olives. We can see the short-cut over the hills that Jesus must have taken when he went to visit Mary and Martha and Lazarus in Bethany; but we shall go around by the road and approach it from below instead of from above as Jesus must have done. We pass through modern Bethany, which is still a small village. The hills on either side shout with masses of flowers, blue and mauve and white; fringing the hanging fields they cry the joy of the Easter season, for the Protestant and Latin Easter is a week past and the Greek Easter (March 19) is still four weeks away. Soon the hills grow barren, the air becomes hot, and the descent more steep. One can picture the wearisome journey of the poor traveler who went from Jerusalem to Jericho, fell among thieves, and who was rescued by the Good Samaritan, for many great caves and massive boulders line the road. What important business it must have been to take him on foot, or even on donkey-back, down into this sweltering Gehenna.

Away up this great gorge, clinging to

the side of the mountain, is a hidden monastery. Only a tiny path leads to it; and the monks, after climbing up into the rock-hewn haven, draw up the ladder after them. Now we have descended so far that opening out before us is the plain of the Dead Sea and the city of Jericho. Behind us are the sheer walls of the mighty mountains and to the left the Mount of Temptation where it is thought that Jesus pictured the kingdoms of the world. What an expansive view one would have from that advantageous position.

Ah! Here is the fountain of Elisha, which the story says, was bitter until he threw in purifying salt. It is still gushing forth clear, sparkling, and cool streams of water.

And we are now going through Jericho with banana and orange groves on either hand and a sprinkling of date palms. There is an European note about some of the buildings and we realize that there are some modern touches, but the people have responded to the heat of the climate and one carries away an impression of dirt and laziness. No, we shall not take the left hand road to the Jordan River and Transjordan. Our monastery is to the right; and we can see its walls in the distance, for this vast stretch on three sides of Jericho is a desolate plain. There are bushes and shrubs which, from afar, look dull and drab; but when one examines the growths of the desert, one discovers rare and beautiful plants and flowers exquisitely tinted with pink and mauve and lavender.

On approaching the monastery, we are greeted by loud barking and the snarling of dogs. Ducks, turkeys, chickens, and cats, also, are in a flutter; and soon the old servant, who is one of the most important features of the institution, puts forth his head. We are to be the guests of Marika Petraky, her mother, and small brother; for Mrs. Petraky's brother is the head of the monastery. They rush out to meet us and usher us in through the massive door. The lock in size is about a foot and a half by two feet and the key itself is almost a foot long. So, having passed within this fortified place, we feel safe.

There are ten monks who live in the monastery. Some of them have bits of land about the oasis nearby the monastery, and come back for the night. Besides evening prayers, they pray from three to five-thirty in the morning before going to their work. It is weird to hear the bell ringing in the dead of night and slumbers, and to sense silent figures moving to the chapel. The building surrounds a court. On one side is the church; on three sides, three stories of rooms open onto balconies which lead to the roof. From the roof-top there is a glorious view of sky and clouds, the Dead Sea, the Jordan Valley, Jericho, and, in the distance, the towering mountains. How lovely to watch the sunset from here! The bells for evening prayers invite us to the chapel. There the priests are chanting and reading. The gloom of the interior is made more gruesome by the great, dark painted figures on the walls. The service in Greek is meaningless to us; and as our minds drift with the incense, our attention is drawn to two women clothed in black who come in, and with much crossing, bending to the floor, and kissing of the picture of Mary and the angel (for this is the Greek feast of the Annunciation) yes, even kissing the stones of the walls, they withdraw into the gloom of the shadows for worship. What devotion these Greek pilgrims show! We are reminded of the thousands of Russian pilgrims who used to come, before the war, to the Holy Land, stopping at these monasteries and sacred places, packing into the rooms and lying on the floors like sardines in a box.

The service over, we retire to an upper room for supper. The room is arched, as are the windows. About three sides of the room are oriental divans such as used to be used for reclining at table. Great iron girders reinforce the room which has been damaged by the great earthquake nearly two years ago. This spot is near the fault line where the earth's surface is settling. This settling of the earth's surface, some say, accounts for many wonderful phenomena recorded in the Bible and other ancient history. For instance, the parting of

the waters of the Red Sea for the passing of the Children of Israel and the swallowing up of Pharaoh's army is explained as due to the upheaval of the earth's surface, for the Red Sea is near the fault line; also, the fall of the walls of Jericho, which walls were doubtless made of baked clay as are the present ones. And our good priest host says that he himself saw, from the walls of the monastery, during the last earthquake, the water of the Jordan River thrown high up into the air and shooting from it flames of fire.

The next morning, while it is yet cool, we walk to the oasis, fifteen minutes away, and learn there an interesting story. Thirty-seven years ago, a Greek boy in Chicago was dissatisfied with his life. He was eighteen and had gone at the age of ten with his parents and brother to the land of opportunity. They had done well but the boy was leading a life of fruitless pleasure. A friend told him that if he wished to save his soul for eternity he should go to the Jordan Wilderness and live the life of a hermit. So he stole away without telling his family, reached the Holy Land, and sought out the Greek Patriarch, who sent him as a menial to the monastery of Deir Hajla. Here he worked for twenty years as a servant, then was given a tract of barren wilderness near a spring from which he was supposed to wrest a living for himself and contribute to the monastery. With his own hands he planted a garden of date palms and vines of purple grapes. Out of the hardened surface of the soil he cut stones of baked clay and piled them up as pillars to support beams on which the vines might trail. Now the trees are towering palms. It is interesting to learn of the fertilization of the dates. Blossoms grow on one tree and dates on another. The pollen from the blossoms of one tree is enough, when applied by hand, to mature the dates of many trees. How the natives can climb up the bare rough trunks with their bare feet!

Besides all this orchard and vineyard, Father Theodorus, for such he is now called, has built a cottage and from the hard center of the leaves of the palm tree has fashioned curious settees and awnings. As a gracious host, he serves us sweets and Turkish coffee and tells us that two years before he went to visit his wealthy brother who now lives in Athens. But the life there did not suit him; he loves his wilderness and garden, the fruits of his labors. His face, lined with smiles, bespeaks a life of peace and satisfaction, for he has helped in the great scheme of creation and has made the desert to blossom as the rose.

But the most interesting character of the monastery itself is the cook who also

serves as waiter. He wears three garments: a black and white checkered shirt with three buttons; trousers which, although much worn can still be recognized as khaki in color; and an apron, originally dark, but now of unknown hue. His black hair is close-cropped, and his eyes fringed with bushy eyebrows set well toward the nose. Both his forehead and chin recede and the most prominent point of his physiognomy is the mouth, particularly the protruding lower lip over which the enormous dark mustache spreads a sort of blessing. However, the goatee is visible and other portions of the cheeks display a sprinkle of struggling bristle. His movements resemble somewhat those of a polar bear as he pushes his bare, hardened feet over the stones. In drawing water from the well by means of a water-wheel, his motion is from the waist and terminates in a wagging head. To see him bent over a task, his contour is that of a wooly worm. From his appearance one would judge him to be at least a half-wit; and since his conversation with the family is all in Greek, it is impossible for us to judge on that score. But his alacrity and helpfulness reveal him finally to us as a rare jewel crusted in the rough; and to the end of memory, he will stand out to us as a worthy servant of the sacred old precincts.

MEETING AT ST. MARYS

Van Wert Quarterly Meeting, held at St. Marys, Ohio, May 5, was a time of great blessing to all present. The meeting on Ministry and Oversight was held at 9 o'clock with a talk on Discipline by Harry Kreider, pastor of the St. Mary's meeting. His message was directed to the elders, overseers and pastors, emphasis being put on the sacred duties demanded of each. The meeting for worship was at 10 o'clock with many visitors present, viz.: George W. Bird and wife of Knightstown, Thomas Weisenborn and wife of Lynn, Murray S. Kenworthy of Richmond, Orvil Fisher and family of Kennard, John Wright and wife of Portland, David Harris and wife of Winchester Quarterly Meeting and Charles E. Hiatt. All but one pastor in the Quarterly Meeting were present. Thomas Weisenborn and wife opened the meeting with special music, after which George Bird gave a short but helpful message on "Faith." Murray Kenworthy followed with another very helpful message. The St. Marys ladies served a bountiful dinner at the noon hour,

NEW ENGLAND Y. M.

The Yearly Meeting of Friends for New England will be held at Moses Brown School, June 25 to 30. Those desiring accommodations may write to Edith L. Buffum, Moses Brown School, Providence, R. I.

which was followed by the business meeting, which was held at 1:30 o'clock. The meetings throughout the entire day were very encouraging both in interest and attendance. The next Quarterly Meeting will be held at Van Wert, Ohio, the first Saturday in August. Visitors are always made welcome.

MOORESVILLE MEETING

During the month of March, Mooresville, Indiana, Friends Meeting put forth special effort to increase interest and activity in all the departments of work. Others was the slogan—Friends planned to do their part for the removal far from them by raising the full quota for Benevolence. To this end sermons were preached, and talks given. Also a Reading contest was conducted by the Missionary Committee. In order to do their best for that community a two weeks' evangelistic pre-Easter service was held. This was well attended, and many were blessed, who resolved to give themselves more fully to the work of Christ and the church. Throughout the month special effort was made to increase the attendance at Bible School. The first Sunday's attendance was 210. On Easter Sunday the climax was reached with an attendance of 387. This was also observed as Decision Day. The classes were called forward in a consecration service. It was a great inspiration to see the classes dedicate themselves to Christ and the work of the church. Both old and young responded in a splendid way. This was followed by the regular services, in which several united with the church. It was said by many this was one of the greatest days in the history of the church in point of interest and attendance. During the month church nights were observed with a supper together and a special program following, with emphasis on the missionary evangelistic work of the church. The simple gospel was preached, and the commission to "Go into all the world and preach the gospel to every creature" was emphasized.

At the close of the meeting on Easter Sunday the full quota of \$876.60 for the United Budget was raised. The Bible School had reached its highest mark in attendance, and had kept well in advance of the other churches in the town. The church reached also a new height in spiritual life and fellowship together. Friends feel very grateful to Heavenly Father for his blessings and believe they are better fitted to go forward with the task of making Christ known in their own community, and by prayers and offerings help to extend his kingdom to the ends of the earth.

Have faith in God, and to faith will come her proper consequent of common sense.—GEORGE ADAM SMITH.

Up and Down in London Town

BY PAULINE TERRELL

WITH a music roll under my arm and a rough map of the streets in my hand, I stepped out of the Underground Station one evening not long ago and walked along in search of Hoxton Street. The neighborhood was new to me and I felt something of the spirit of adventure, for I had come in response to an unexpected call to help with a women's meeting at Hoxton Hall, one of the nine social settlements supported by Friends in London's East End. Hoxton is one of the poorest of the slum areas, and is well known as the district where some of the most notorious thieves in the world live. I was told by a girl who has done social work there, that the usual answers the women gave when questioned about their husbands was, "Yes, mum, he works at night!"

Though this was not my first visit to the East End, Hoxton Street was the worst I had yet seen. I was thoroughly engrossed in watching the people in front of the shops amidst all the litter left from the day's business, when I suddenly found myself part of a crowd gathered around a man fighting three huge policemen with the strength of desperation. He knocked one of them flat and seemed on the point of doing the same to the others, before they managed to get a firm grip on him. When last I saw them, they were fairly running down the street with the man, the crowd of people at their heels, and I was left to continue my search for the hall, which I had been warned had an obscure entrance on a little side alley, due to alterations being made in the front.

I found the hall teeming with life. In one room was a group of Girl Guides; in another, a class of children running and playing about; just beyond, a boys' club in full swing; and from somewhere in the building we could hear the strains of "Rufty Tufty" for a folk dancing class. The group of women for whom I was searching was in an upper room enjoying a cup of coffee and a bun as a preliminary to the program. They were a hard looking set of women, whose faces told pitiful and tragic stories. Some were old, and some were girls. One girl had come from Australia that winter with her husband and four tiny tots, only to lose two of them through flu, and a third was at that moment in a hospital with small chance of living.

The little group of women who come to Hoxton every Monday evening to entertain this other group from the slums, were told that if they could bring a smile to the faces of these women they would be putting the only bit of sunshine into their lives that some of them would ever

know. The leader told me that they never preach. All they try to do is to give them an hour or two of genuine, wholesome fun, with something beautiful in the way of music or literature. It was a revelation to see their faces as they sang some of the jolly, old English songs together on this particular evening. It was also a striking thing to hear them sing the hymn at the beginning and repeat the Lord's Prayer together at the close of the meeting—the only two religious features of the evening.

Hoxton Hall is fortunate in having the patronage of Queen Mary, who has shown considerable interest in its work. Just now a hostel, to accommodate 60 working girls, is being added to the hall and Queen Mary is to formally open it within a few weeks.

It happens that I am more familiar, however, with the activities at Friends Hall in Barnet Grove, another center not far from Hoxton. This is practically self-supporting, and the fresh coat of paint recently put on all over the building makes it seem beautifully clean. Last month the members of the various clubs organized a fair at which they made more than \$500. The young people are fairly bursting with energy. The zest with which they do folk-dancing and sports after the long day's work in factory or shop, is amazing. They go in for cycling, hockey, dramatics and art classes with never failing enthusiasm. The Barnet Grove group seems to specialize on good music, and has succeeded in attracting one or two well-known musicians who come to the hall from time to time to give concerts. Mothers and fathers come with the babies, and their enthusiastic applause is as gratifying to the artists as the babies are disconcerting.

On Sunday mornings a little group meets for worship in a room at the top of the building. A fire burns in the fireplace, flowers are placed on the table in the center, and the walls are lined with some really fine pictures. The sense of peace and quiet one feels here is in striking contrast to the bustle and activity of the rest of the hall. It is a privilege to look at the sweet faces of the little old lady opposite, who sits with eyes closed and a smile on her lips. Not until she rises to speak do I realize that she is Mary Hughes, the daughter of the author of "Tom Brown's School Days." She speaks of poverty and the privilege of sharing and overcoming it. She herself is wearing away her strength in her efforts to share what she has with the poor around her. She has taken over a saloon, calls it the "Dew-

Drop Inn," and fills it with the down-and-outs who have no place to sleep.

I have been particularly struck this spring by the contrasts one finds everywhere. It requires comparatively few minutes to come from the dirty, crowded East End streets into the beautifully green open spaces of Hyde Park, for example. With Kensington Gardens attached one has more than 600 acres in the heart of the city to wander over at will, and that does not include St. James Park nor the Green Park close by. London is full of beautiful parks within reach of everyone. It is one of the charms of the city that one may wander along a busy street, reveling in the fine old buildings or quaint bits of past centuries, when suddenly one spies a narrow passageway and is tempted to explore. In a trice one finds oneself in another world, far away from the noise and bustle of the city, in a quiet little garden, where flowers are blooming, birds are singing and all is at peace.

One will have need of these havens of refuge from the excitement of the next month's general election campaign—not to mention the approaching Dublin and London Yearly Meetings! Campaign speeches (for the election—not the Yearly Meetings) are being made all over the country and the Royal Albert Hall is already being taxed to its 10,000 seating capacity by party leaders. Lloyd George has put fire into what might have been an uninteresting campaign by his proposal to cure unemployment within twelve months—and incidentally has stolen the Socialists' thunder! English people take much more interest in politics than does the average American. Our own presidential election was followed with the keenest interest in England and I am wondering how much interest Americans will show in the fortunes of Britain's three parties in the coming election.

The change in England's attitude toward America during the last few months is most encouraging. For a time it seemed as if the atmosphere of mutual suspicion would poison all our relations, but the determined way in which the English papers have pointed out the danger and folly of such an attitude has shown the real feeling of friendliness that does exist here. Hoover's election as President and his subsequent acts have been received with much favorable comment. In particular, the American statement at Geneva on naval reduction has aroused the most cordial expressions of gratification. J. L. Garvin, editor of the *Sunday Observer*, one of England's most influential papers, does not hesitate to place President Hoover in the ranks of a world leader. I hope the summer tourist season will bring over Americans who will do all in their power to strengthen this mutual good will.

Responsibility in the Home

BY RUTH BENTON

Read at Spring Bank Quarterly Meeting, Nebraska, May 4

IT HAS only been in recent years that I have become consciously aware of what home means. Never before have I tried to express my understanding of the meaning of home in words and perhaps even now I cannot tell you what I would like most to tell. Home in a general sense, no doubt means the same to all of us and only in smaller details does it differ.

Home is one of the most comforting words I can think of. Webster says, "Home is the dwelling place of a man and his family." True, certainly, but it is more than that. It takes a great deal more than just a house to make a home. The house and its furnishings are a very necessary part to be sure and they perhaps come to your mind as a familiar part of your picture of home, but the real home cannot be defined so. Our poet Edgar Guest, says, "It takes a heap of living in a house to make a home." The meaning of home is more of an abstract quality and that quality is given by individuals. Therein lies my subject for thought.

I think immediately of my own home, the dearest and loveliest place on earth to me, and above all of the individuals there. It is father and mother that make home. They are the two principal individuals. It is their ideals, hopes and aspirations that are woven together, making a home. They must have common interests and aims which are strong enough to influence the home. If there is a fine, genuine quality in their characters, the home is bound to take on that quality.

For me to try to tell how parents should control a home is like a spinster trying to tell a mother how she should raise her child. I know very little about it. I shall turn to the part of the individual in the home in which I am classed, that of a member of a family.

I have stated previously that father and mother make the home but they cannot be all of it. The sons and daughters play a very definite part in the home. No matter how carefully the parents begin that home it can be ruined by the carelessness and foolishness of the children while they are growing to young manhood and young womanhood. It may be through thoughtlessness but it is a needless thoughtlessness and I daresay that within the course of a few years it will be regretted. In time they wish to establish a new home of their own and if they have lost the quality of the old where will they find a firm foundation for the new?

There are a number of things that seem essential to me in a home. They may appear to be outward things but I truly believe they are factors in those finer, deeper things. I shall only speak of them briefly.

First of all I mention orderliness and neatness about the home. It is something each individual must have a concern about. Mother can't do it all nor can any other one individual. It must be a problem for all. With orderliness comes regularity. I do not mean that every detail of the day must follow in order as though run by machines but there must be a degree of regularity about events of the day. Having learned this at home I am very conscious of the lack in homes where I have not found it.

The second factor in making a home is one which perhaps I should hesitate over a bit but I don't. It is that every member of the family should have some work to do each day about the home. Even though the task be small it will at least be something to make that individual feel that he is a necessary part of the circle. Nothing worthwhile is attained without some labor. There is one duty I have had at home since I can remember distinctly, that is a very homely task but one which is always necessary, and that is washing dishes. No, it has never made me contemplate leaving home; rather I am glad I had to do it instead of spending so much time at the piano as I much preferred doing. To be sure I necessarily had many other tasks to perform but this one I remember especially well.

A third point I wish to mention is time spent together. How can a family know itself well otherwise? There is no better time for that than in the evening following the evening meal. Perhaps each member is just doing what he enjoys most or feels particularly inclined to do with not much conversation but the family feeling is created and it holds. Just such experiences are the ones I like to recall of home. Friends are much to be desired in the home but there is such a thing as too much of a good thing, so to speak. There is a time for them but they can often be intruders.

Last of all I mention fine arts in the home, not because they are the least of all but because they are often the most difficult to introduce. I can not imagine our home without music and literature. I cannot remember it without some musical instrument about or some means of reproducing music. For this I am very glad for no doubt it is through these

means my passion for music was born. What more subtle method is there for producing a desire to read than to have good reading material before you constantly? Thus has my love of fine literature been developed.

The story is told of a woman who lived in the plainest of country surroundings. Her wealthier cousin who lived in the city was sending a gift to her. She thought at once it must be something fine and lovely, perhaps for her to wear. When it came she found it to be only a picture and a picture of common rural people like herself. That picture was Millet's "Angelus." In her disappointment she placed it upon a kitchen shelf rather than the parlor table which held all her treasures. Days passed and still she tried to scorn the picture but soon she found herself standing before it looking intently at those simple people. At last she discovered the beauty of the picture and it grasped her very soul. From the picture she learned to see and know the beauty of simple, plain, every day things. The beauty of a sunset was enough to renew her spirit for another day's work.

And so I name these things as individual responsibilities in the home: orderliness, work, time spent together and interest in those finer things called arts. To you, home may mean different things. I hope they are as real to you as these things are to me. Why try to define home in so many words for it is only through our individual responsibilities that home is made into whatever we choose to make it; and through it all must be sprinkled a lot of love.

Waterbury, Nebr.

FRIENDS AT SPRING BANK

At Spring Bank Meeting, Nebraska Yearly Meeting, following the close of the church year March 31, a "Church Night" was arranged for April 17. After all had enjoyed the bounteous supper reports of the various departments of the church were given by the chairmen, after which all standing committees for the coming year met in various places about the church and organized and planned the work for the coming year. The evening's program was announced to close with a prayer service led by Wilbur Roberts but to the complete surprise of the pastor, De Ella L. Newlin, the audience again returned to the basement where a generous "pounding" was presented to her which was much appreciated as a token of kind regard. A beautiful Easter cantata, "The Conqueror," was rendered by the choir on Sunday evening directed by Everest Smith. New song-books have been purchased for the church. Plans are being made for a Daily Vacation Bible School to open May 20 and continue two weeks.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

ANNA B. GRISCOM, Acting Executive Sec'y—20 S. 12th St., Philadelphia, Pa.

IMPORTANT SERVICE COMMITTEE MEETING HELD

The Service Committee Meeting of April 25th was one of great importance and deep interest. We decided to advance into a new field in the work in schools and colleges; we prayerfully decided that our foreign field should include India; and we realized anew the great desire for service which moves many of our young people.

Amy Sharpless of Mount Holyoke told of her visits to twenty colleges in the Middle West during the last three months. She has been speaking mostly on the subjects of the Peace Caravans and the Home Service work of the Service Committee, and presenting to Cosmopolitan Clubs and other groups interested in international relations, the idea of a Campus International Committee. A report of her interesting and useful work will appear later.

Patrick and Caroline Biddle Malin were accepted for service in the field of Student Religion and Economics. Both the Board of Directors and the Committee as a whole heartily endorsed the desire of these young people to work with groups of young Friends and other students in schools and colleges. Patrick Malin has been an assistant to Sherwood Eddy for several years, an experience which well trains him for the writing and speaking of this present work. Their special field will, according to the Minute of the Board of Directors, "in part, carry out the concern expressed in the reorganization plans for 'visitation by especially qualified Friends to Friendly groups in order to interpret the religious significance of our work, and its social implications.' In part, their work will lead us into a new field, namely, the consideration of the relationship of Christianity and economics."

The necessary money will be raised outside of the Service Committee budget; the first year's requirements were, in fact, almost entirely pledged at the time of the Meeting.

The other young couple present who were obeying the call to service were Harry and Rebecca Janney Timbres who, as the way does not open for service in Russia, will go to India instead, to the settlement or Ashram of Rabindranath Tagore, at Santiniketan. Next week we shall give full details of their plans, and of the clear and convincing call which has impelled the Service Committee to give its prayerful approval to work in this new field.

Younger than any of these, yet feeling the same call to service are the students in our Friends colleges, who eagerly offer themselves for the Peace Caravan work this summer. There are enough qualified applications to send out 15 or 20 good teams. Money alone is lacking and at present only seven teams are in sight.

Other young people are applying for Home Service positions. Three students will work at Sleighton Farms (a girls' reformatory near Philadelphia) next year, and two or three others during the summer. A recent graduate of Penn College is going to Friendship House, a settlement in Washington, D. C., and various other placements are pending.

The 1929 All-American Friends Conference plans are making satisfactory progress. Among the speakers already secured are Edward Mott, Frank W. Dell, Willard O. Trueblood, Thomas E. Jones, Levi T. Pennington, Agnes L. Tierney, and Wilbur K. Thomas.

Other matters of interest in the program were the report of Hannah Clothier Hull on the trip of herself and William I. Hull; the sending of a letter of good wishes to Charles J. Rhoads, the new Commissioner of Indian Affairs; and a discussion of the condition of the English miners.

PLANS SHAPING FOR ALL-AMERICAN FRIENDS CONFERENCE

Plans are coming along splendidly for our All-American gathering of Friends and we hope to have a substantial sprinkling of Friends from other countries as well as our own, at Oskaloosa, Iowa, September 3 to 9, 1929.

We do wish we could have picked a date more convenient to the school men and women, but this is the only time that Penn College could have us in their dormitories. To live together, day by day, in the dormitories, will help us get acquainted with each other. There will be some planning to do after the registrations are in, to try to lodge Friends from different Yearly Meetings with each other, so they can hold those blessed conversations on Quaker problems into the wee hours!

There has been a problem, too, to adjust the program to fit all Friends' needs. Some Friends can speak best only with preparation and appointment. Others are entirely suppressed by programs and can follow the guiding of the Spirit best in an open session, so we have compromised, as you have seen. There will

probably be two speakers each evening without discussion. During the day, in the sessions both in the smaller groups and the general forum meetings, we hope there will be ample opportunity for all Friends, within reasonable limitation of time, to say what the Holy Spirit places on their hearts.

The registrations are beginning to roll in. Won't you send yours just as rapidly as possible? At least send word to the Service Committee Office, as to who of your friends seem likely to be able to attend. There will be much planning to be done by the Conference Committee in the selection of leaders for the smaller discussion groups and in the lodging arrangements to help get Friends intermingled, so it will help much if the office can know as early as possible who is likely to attend.

You understand, of course, by now that the Conference is wholly a gathering of individuals. Leading Friends from all the Yearly Meetings, representative of the different points of view, we hope will be found in attendance. No Yearly Meeting action is required in regard to the Conference, but it is very desirable that the facts shall be presented accurately in as many of this season's Yearly Meeting sessions as possible. Will Friends who have faith for the Conference see to it that the subject is properly advertised in each of the Yearly Meetings as they come in turn? Should a Yearly Meeting or any subordinate Meeting desire by Meeting action to provide the funds, or to select the names of individual Friends to attend the Conference, that, of course, is entirely in order. Many of the Friends who should come to the Conference will be limited as to funds. Please look about your Meeting and see if there is not some individual who should be aided either privately or by Meeting assistance. It will be quite in order for Friends concerned to go to ask their Meetings for Minutes of attendance, but it is unlikely that such Minutes can be read at the Conference, as it might cause an unpleasant distinction between the individuals with such credentials and others who came without them on the understanding that the Meeting was one entirely unofficial.

Will you pray for the service of this Conference to the Religious Society of Friends in America? We have huge tasks. There is but one Master. The years speed. What are the statesman-like actions, which Friends in America should take for the years just ahead, that our Society may serve its Lord adequately? We hope to face these issues at Oskaloosa.

J. PASSMORE ELKINTON.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A MEMORY OF WILLIAM ROSE

Editor THE AMERICAN FRIEND:

THE AMERICAN FRIEND this week (May 9) gives notice of the death of William Rose at Sandwich. I saw William Rose only once: that was last fall when we drove up to meeting from Woods Hole, were met at the door of the old square building by William Rose and sat inside by the open fire while we read a chapter of the journal of John Woolman and talked it over. There were only the two Roses and the three Allees, but there was no sense of anything lacking; my memory of that hour is of sunshine and hospitality and a humble searching after the Path.

My impression of William Rose is still curiously clear; I feel that he belonged in that fellowship which found a voice in Francis of Assisi and again in John Woolman—the company about whom the beatitudes were spoken—the blessedly meek and pure in heart.

MARJORIE HILL ALLEE.

5537 University Avenue,
Chicago, Illinois.
May 12, 1929.

OUR ONLY WAY OF DISTURBING RUFUS JONES' SERENITY!

Editor THE AMERICAN FRIEND:

We have been having a bit of amusement in our home over a misprint in THE AMERICAN FRIEND probably due to the reason that my report of the New England Conference was not typewritten. Rufus Jones is made to speak of "infused severity" when what he really said was "infused serenity." I do not know that it is worth while to correct it but it surely does not sound like R. M. J. He went on to say there was nothing he would rather have than serenity unless it was plenitude.

MARY A. GOVE.

Dorchester, Mass.

REMINDS FRIENDS OF UNIQUE SERVICE FOR CHILDREN

Editor THE AMERICAN FRIEND:

A little group of ten English and Irish Friends has been spending a crowded month in Syria and Palestine, visiting first the work of Friends in Brummana and Ras-el-Metn, the centres on the two spurs of the Lebanon, and afterwards the schools at Ram Allah in Palestine, and the second gathering of the recently formed Syria and Palestine Yearly Meeting.

On two separate occasions I was at

Ras-el-Metn at the famous orphanages under Daniel Oliver in which American Friends have shown so keen an interest. As Friends know, this work arose during and after the war which left everywhere in its train starving and orphaned children. The record of this work is written in a wonderful little pamphlet, "Friends' Relief Work and Orphanages in Ras-el-Metn, Syria."

The Ras-el-Metn community numbers about one hundred and fifty persons. It is a place of thrills, for it is at once a School, a Home, a Series of Workshops, a Farm and a terraced Garden. And it is all a hive of industry from 4:30 a. m. till 9 p. m. when all go tired to bed. It is for the most part housed in a wonderful old castle on the hills with Brummana on an opposite spur and marvellous views all round. Its commanding genius and generalissimo is Daniel Oliver.

The boys and girls who go through these Orphanages are turning out as leaders in many countries round. Not a few go through the American University at Beirut, and many are occupying important positions in public life. Industrial work plays a prominent part in an institution where all the house, farm, boot-repairing, etc., is done by the children themselves.

But this work means a running cost annually of over \$20,000. That is a heavy burden for its large-hearted director and no one proclaims more heartily than he does the immense support he has received so far from American Friends in meeting this burden. I venture, however, after seeing this service a few weeks ago and realizing how Friends' work in Syria and Palestine is touching the finest elements in the Arabic-speaking world, to remind Friends again of this unique service for the children the sin of war has orphaned, and of the fact that supporters die and must needs be replaced if these children are not to suffer.

Daniel Oliver's address is Hammana, Lebanon, Syria.

CARL HEATH.

London, April 29, 1929.

THREE STAGES OF REFORM

Editor THE AMERICAN FRIEND:

Every reform that has come to the world has gone through three stages of development: first, the unanimity of the ignorant; second, the disagreement of the inquiring; and third, the unanimity of the informed. As we look back

through history these divisions can be plainly seen. Take for instance the story of Galileo and the shape of the world. First it was an accepted fact that the world was flat, then a few inquiring minds made discoveries that disagreed with the general idea, and finally came the accepted fact that the world is round.

In any reform it is first those interested in reforms and who see the need for them that start such movements and call to the rest of us. By training we come to agree with them, but always there are the trailers, so to speak. A reform is usually started before its proper time and those who are the leaders have often times suffered and still do suffer punishment and even death for their vision. When the public becomes informed sufficiently to accept their ideas it is often too late for anything, but for a monument to be erected in their memory.

Today we are going through the throes of a great reform. I refer to the prohibition movement. When it was first brought before the public many years ago it was received with little more than laughter and scorn, but today we are beginning to accept it and in a few years it, too, will become an accepted fact and enforced as other laws are being enforced.

E. H. COLLINS.

Seattle, Wash.

LOS ANGELES BROTHERHOOD

The Men's Brotherhood of First Friends Church in Los Angeles was addressed on the evening of May 7 by "Brother Tom" Liddecoat, founder of the Midnight Mission of Los Angeles. The talk was very spiritual and instructive. He has the largest mission for "down and outers" in the world, having last year fed 527,481 meals to the poor, gave 136,287 lodgings, employment to 9,204, and medical aid to 3,117. During the year 15,240 answered to the pleadings of Christian workers and professed salvation in Jesus. There is nothing for sale, no salaries are paid. Everything is free. No collections are taken at the meetings. Just now he is raising money for a downtown temporary home for unemployed girls and women for which there is a great need. He says his mission is "the Bible in action." Some of the Friends returned his visit to their Brotherhood by going to the mission in the evening of May 8, this being a celebration in honor of his 58th birthday anniversary. There were many visitors from various Los Angeles churches and he received dozens of birthday cakes and many other gifts. The cakes and other food was used in feeding several hundred in the mission's large dining-room.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



ESSENTIALS OF CIVILIZATION A Study in Social Values

BY THOMAS JESSE JONES

Henry Holt & Co., 267 pp., 1929, \$2.50

"Essentials of Civilization" catches up a great many disquieting thoughts as to what all this activity about us, variously called life, civilization, education, is about, and whither it is tending. If, as to the old philosopher, "Of the making of many books there is no end, and much study is a weariness to the flesh," how much more pitiable is our present state of trying to stem the flood and (like a parent) attempting to lend a guiding influence to the inquiring mind of youth as it starts to prepare itself for living in this sped-up western civilization?

Dr. Jones has dedicated his book to Wallace Buttrick, Hollis Burke Frissell, and James Hardy Dillard, heroes in the field of intelligent direction of educational energy. Thrice welcome, therefore, is the book from a man whose intense nature and trained powers of investigation and observation have enabled him to appraise the contending forces which jostle each other in the development of the world's ideas about civilization.

A Welsh boy, coming to the United States without the advantages of wealth or social position, Dr. Jones has won his way through many obstacles, and with tireless energy has devoted himself to education and social investigation, not only in this country but in Europe, Asia, and Africa.

In the mind of the Quaker the book strikes a responsive chord because it points to the spiritual motive, which in the end unifies and strengthens all the departments of life.

The Essentials of Civilization are grouped under *health*, the whole physical welfare of the community; *environment*, the adjustment of the individual to the circumstances in which he lives and in which he must exist and make his living; the *home*, the house, or the household, with its necessity for the rearing of young and the carrying out of vital traditions; and *recreation*, which is broadly defined, not as merely physical, but as mental and spiritual—the whole re-creative force.

Dr. Jones shows us various ideas of government and the necessity for that sort which best promotes these essentials—economic organizations, educational organizations, with an illuminating analysis of our present difficulties in education; religious organizations and the

question of the church's attitude toward progress; philanthropic organizations with their place, as charity develops from almsgiving and food for the body to the broader conception of philanthropy which seemed antagonistic to the church; art organizations and their effect on civilization, with the lure and practice of beauty.

With a pleasant play of humor Dr. Jones speaks of the professional critics and professional sympathizers; and, in his chapter on the religious organizations, throws out this delightful challenge: "How to make a living is a religious question if the inquiry is made in the spirit of Him who said, Ye are laborers together with God." He gives us such a conception of art as the following: "But the vital quality of all art that communes with nature and knows life is the ultimate essential of the mental and spiritual re-creation of humanity."

The reader feels grateful for a book full of interesting quotations, compact with the close reasoning of the analytical investigator, for what is a painstaking study after exceptional opportunities for observation. He feels grateful for a life which has responded to the contacts with men of ideals in all the groups under which Dr. Jones treats civilization. "Whether it is the occident or the orient that is on trial, the answers are to be found in the sincerity of the inquest in health, environment, housing, and recreation."

With such a measuring rod, as we watch people's energy devoted to piling up resources, the development of machinery, the expansion of control, the multiplication of power, we have the sensation of being firmly on the ground without being at all oblivious to the beauty of the stars.

My own feeling, as a Quaker, in reading this book, is one of reverence for the spiritual values which it displays as the

essential background of any real civilization. Such success as has attended Quaker effort has been the result of conscious reliance on such power.

L. HOLLINGSWORTH WOOD.

New York City.

THE SOUL COMES BACK

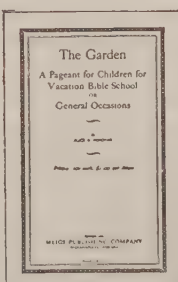
BY JOSEPH H. COFFIN

The Macmillan Co., pp. 207, \$2.00

The professor of Philosophy at Whit-tier College has given to the reading world another thought provoking book which bears the above title. Those who have read and appreciated "The Socialized Conscience" and "Personality in the Making" will be eager to know how Dean Coffin will present this study of the soul from the philosopher's standpoint. The choice of title will be appreciated as one peruses the pages to find that the word "soul" is again being used in educational circles even in classes of psychology.

The book divides into two parts, the first dealing with "the Stairway of the Soul," and the second discusses "A Soul for John Doe." Can the story be told? he asks, then proceeds to show how one can know, and explains the business of faith. Students are made to represent different approaches to the subject as that of the materialist, the idealist, the fundamentalist, the emergent evolutionist, and the modernist, and the contribution that each makes is recognized and appreciated, but the philosophic mind is necessary to unify these partial contributions in an understanding of the human soul and its functions.

Two chapters on "The Stairway of the Soul" trace the developments and note the crises in the upward trend of life in the growth of personality as purpose is recognized and the work of God is seen in the unifying principle embodying all the factors, energy, life, consciousness and self-consciousness that make for personality. Rooted in sound inheritance and conditioned by higher functions, the soul is recognized as "the self-conscious level of personality." Behaviorism is inadequate to explain the process of development. Reason is the process of interpretation, science and philosophy are its products, and truth is



The Garden

BY ALICE D. DONOVAN

This new pageant seems particularly adapted for use as a closing exercise for VACATION BIBLE SCHOOLS. It gives splendid opportunity for the use of Scripture memory work. Single copy, 10c, \$1.00 per dozen copies.

FRIENDS BOOK AND SUPPLY HOUSE

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Richmond, Indiana

its ideal. Appreciation, the powers of organization, are other functions recognized in the outcome of the exercise by human self-consciousness of its power to organize itself into a personality. But "just what the conditioning factors and what the combinations were preliminary to the emergency of the soul, we do not as yet know." "Materials, plus forces, plus laws, plus mechanisms, plus purposive oversight—these are the constituents of the universe, and they are all represented in human personality. Now project these distinguishing features of human personality to infinity, and you have—God."

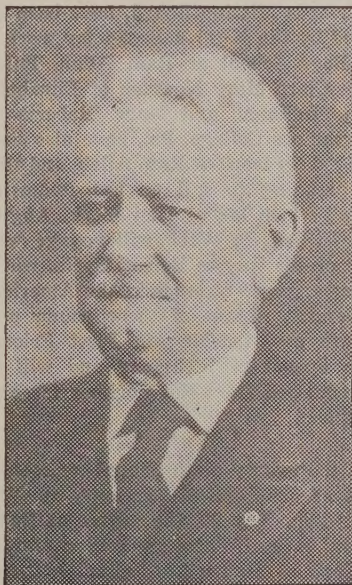
The second part is a more specific and detailed statement regarding the soul of John Doe noting the great episodes in his psychosomatic career from the moment of conception, the beginning of mentality with his racial and individual heredity, his birth, and the finding of himself in adolescence. "The taproot of the soul extends straight down through self-consciousness, consciousness, mentality, into rudimentary life," the soul itself being "the ripe fruit of life."

Interesting chapters on the "Organization of a Soul," and "The Hygiene of the Soul," lead up to a discussion of its destiny in relation to conversion as a positive process, to faith and to prayer as means in the realization of personality, and to immortality, "a thing to be *faithed*, not something to be proved or disproved." The achievement of the soul results from ventures of faith and "if a man will not make these ventures there is only one road left open to him, namely to get re-educated and learn how." The possession of a soul is evidence of a conquest. The recognition of purpose implies a God who plans and a destiny to be attained despite the possibilities of arrested development in the process, should faithlessness prevail. "The whole cosmic enterprise has been pictured as a divinely planned and guided procedure. . . Religion is a mutual relationship between two personalities, one divine and the other human, but it for the party of the second part to determine whether or not religion shall develop all its potentialities."

This is a very readable book and thoughtfully planned as "a help to straighten out the kinks in a student's thinking and to acquire a philosophy of life that he will find is able to bear his weight when he begins to lean upon it," before he undertakes to find his place in the world, as a soul destined for a glorious future in fellowship with others who through a well-developed personality have learned to understand personality, to know God and enjoy perfect fellowship with him. "The great merit of the book," writes Dr. E. S. Brightman, "is that it presents in simple and arresting language some of the chief principles

needed to refute the current idea that it is meritorious and scientific to deny purpose, values, ideals and religious experience."

CHARLES MILTON JENKINS



The city of Richmond and the First Friends Meeting, of which he was a prominent member, has suffered loss in the death of Charles M. Jenkins at his home on May 11, 1929, at the age of 74 years. For more than half a century he had followed his chosen profession in the field of Optometry and in this capacity he was well known by the citizens of Richmond. He would say at times, "While I cannot preach, I can fit eyeglasses," and in this service he formed deep and lasting friendships. For fifteen years he was Treasurer of the National Optometric Association and thus was a national figure in this field of activity.

He was the son of Evans H. and Emaline Lewis Jenkins, a birthright Friend, who found time in his busy life to devote attention to church work. He had served as superintendent of the Bible school, as a trustee of the meeting, as an honored elder, and was the beloved president of the Men's Bible Class. He was quiet and unassuming, but was happy in rendering service as opportunity offered. A devoted husband, a loving, patient father, a kind neighbor, a sincere, generous friend, he radiated the Christian spirit endearing himself to all who knew him. Surviving him in the immediate family are his wife, Bertha L. Jenkins, a son Russell of Anniston, Alabama, and two daughters, Elizabeth and Emily.

The funeral service at the meeting-house was attended by relatives and friends, including a number residing in other cities, Edgar H. Stranahan of Oskaloosa, Iowa, Alpheus Trueblood,

teacher in the Men's Bible Class, and John R. Webb bringing brief messages and paying tender tribute to the life and work of him whose earthly career had come richly to a close. He had retired from business about a year ago, and his health had been gradually failing, the last few days being confined to his bed. Interment was made in the Earlham cemetery.

SPRING BANK MEETING

Spring Bank Quarterly Meeting, in Nebraska Yearly Meeting, was held at Spring Bank, near Allen, Nebraska, May 4 and 5, with all conditions favorable. Beside the delegates from four of the six monthly meetings composing the Quarterly Meeting, a group from Central City composed of the Yearly Meeting Superintendent, Walter H. Wilson, and wife, Guy W. Solt, and the Gospel Team of Nebraska Central College added much to the life and interest of the session, as did also the presence of H. Francis Lowe and family, who had just arrived from Haviland, Kansas, to take up pastoral service at Plainview, Nebraska.

A special feature of the lunch served at the church on Saturday was a huge birthday cake decorated with eighty candles in honor of the eighty years of life completed by Edwin Andrews, a faithful member of Spring Bank Monthly Meeting, who has served his local, Quarterly and Yearly Meetings in various capacities for many years. Words of appreciation and congratulation were spoken by several co-laborers and Edwin Andrews responded in a few well-chosen words.

Following the meeting Saturday evening, which was in charge of the Gospel Team, a social hour for getting acquainted was enjoyed by all present. At the morning service Sunday, Walter H. Wilson brought a strong message from the text, "Upon this rock will I build my church." The afternoon was given to a conference on "The Problems and Ideals of the American Home," which called forth lively discussion, in which all seemed interested. Special music by the College Male Quartet, Mr. and Mrs. Lowe and local talent added much inspiration to the services and all felt that the session had been quite worth while.

At the annual meeting of the Nebraska Branch of the National Association of College Registrars, held at Omaha, Nebraska on May 4, Prof. Matthew H. Watson, Registrar of Nebraska Central College, was chosen President of the organization for the coming year. The University of Nebraska, the four teachers' colleges, and all the denominational colleges in the state are included in this organization.

QUAKERDOM • AT • LARGE

Louetta Knight of Greensboro, North Carolina, has been accepted by the Board of Missions as a teacher in the Victoria Schools, Mexico, to fill the vacancy caused by the return to the States on an extended furlough of Mary Pickett. She will be leaving for that field about the middle of the summer.

* * * *

Athletically minded friends of Whittier College have been rejoicing over the recent track victory of one of its students, a colored boy named Nate George. In the big track meet held May 4 in the Los Angeles Coliseum young George won the century dash in the fast time of 9½ seconds, winning over two of the crack runners of that section.

* * * *

Roy C. and Ruth Trueblood Votaw of Whittier, California, have been accepted by the American Friends Board of Missions for service at Holguin, Cuba. Both of these young Friends are graduates of Whittier College, and Roy C. Votaw will next month receive his degree from Boston University, Department of Religious Education. They are both well qualified for service on the foreign field.

* * * *

Alfred C. Garrett of Philadelphia, Pa., recently addressed a conference of Church Unity at Harrisburg, Pa., attended also by William B. Harvey. Alfred Garrett and his wife expect to spend the summer in Europe. During July and August, they will travel in Germany, then go to Switzerland, where he will be one of two Friends to meet with the continuation committee of the Church Unity Conference which met in Lausanne in the summer of 1927. This group will consist of two representatives of each denomination.

* * * *

Whittier College is to have no dancing, according to the *Quaker Campus* of April 11. "After a most comprehensive and thorough survey of the dancing question, the Joint Council has reached the conclusion that dancing shall not be recognized as a college function. This recommendation, along with another, that the college provide additional means of social recreation, was submitted to the administration. Decision was made in accordance with the recommendations of the Joint Council, and officially there is to be no dancing on the campus or off at college social functions.

* * * *

Roscoe Stinetorf, who graduates next month from Earlham College, and his wife, Louise A. Stinetorf, who for the

past year has been assistant in the office of Friends Mission Board, have been accepted by the Mission Board for work in the Boys School at Ram Allah, Palestine. Clara Mary Newsom of Elizabethtown, Indiana, and Mary Roberts of Swarthmore College, Pa., have also been engaged for work at Ram Allah, and they are planning to sail on the steamship "Asia" which leaves New York, August 19. William D. Webb will voyage with them on his way to Beirut, Syria, where he has engaged to teach in the American University. Three of these young people are now teaching in First Friends Bible School at Richmond and will be much missed from the working force of the school.

* * * *

At the twenty-ninth annual commencement of the Biblical Seminary in New York City, May 20, the degree of Bachelor of Sacred Theology was conferred on Cecil E. Haworth of Star, Idaho, a graduate of Penn College, Iowa. The theme of his thesis was "The Contribution of the Perfect Tense to the Exegesis of First John." He and his wife, Esta Bedford Haworth, have been accepted by the Friends Board of Missions for service on the Jamaican field and hope to begin work there in the near future. He will be pastor at the Seaside Mission.

* * * *

The May issue of *The Pacific Friend* is devoted to loving tributes in memory of its late editor and founder, Nannie M. Arnold, who laid down her editorial pen after a faithful service of 37 years, in her eighth-first year. Born at Cadiz, Indiana, the daughter of Joel and Anna C. Hiatt, she was married in 1869 to Benjamin F. Arnold of Lynnville, Iowa. In 1891 they moved to Whittier, California, and the following year began to publish the *Christian Workman*, which was later enlarged and renamed *The Pacific Friend*, a monthly paper, which has long filled an important place in the work of California Yearly Meeting.

* * * *

William P. and Ella Rogers Firth of Toronto, Ontario, went to their summer home at Go Home Bay in the Georgian Bay on May 1. After spending the night there they went to Penetang, the railroad terminal for supplies. He later sent the captain of his motor cruiser with a scow loaded with gasoline and other things. Upon arriving an explosion occurred which was followed by another which set the boat on fire and burned it to the water's edge. The captain was severely injured and an attendant was drowned. The boat was the fastest on

the Georgian Bay, was most modern, being fitted with valves which would prevent any danger of backfiring. It had been examined and approved by government inspectors, and the cause of the explosion is a mystery. Dr. and Mrs. Firth are heartbroken over the tragedy, which occurred on the evening of May 6, and are doing everything they can for the unfortunate victims.

* * * *

Nearly four hundred members and guests of the Friends Social Union of Philadelphia, Pa., attended the annual spring outing at Haverford College on the afternoon and evening of May 11. President Comfort gave the welcoming address and Professor R. W. Kelsey gave a talk on the College Quaker collections, mentioning the rare books and valuable manuscripts found in them. The main speaker of the evening was Rufus M. Jones who gave an address on Quakerism in general and its mission in the modern world. The gathering was also addressed by Roger Clark, a guest from England who is visiting Friends in America, and by Elihu Grant who told about his work in Palestine. The Social Union, consisting of men alone, includes 125 members of each of the two branches of Friends. The group meets three or four times a year, usually in Philadelphia, and at the spring meeting goes elsewhere, when women as well as men are invited.

* * * *

The National Commission of Protestant Church women is a new movement which has grown out of the joint committee appointed by the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions. The organization seeks to bring into cooperation, in addition to the above two groups, all of the activities of all the women of all Protestant churches. Charlotte E. Vickers of 238 South Oak Park Avenue is chairman of the Chicago committee of the commission and was chairman of the luncheon committee at the first general meeting in the Chicago area held at Marshall Field's, May 16, to which all women of Chicago area churches were invited. Mrs. John Ferguson and Mrs. J. M. Stearns, both of New York, were the principal speakers. Owing to the death of her only brother at Baltimore on the preceding evening, Charlotte Vickers was unable to attend this big meeting of Protestant women for which she had so ably planned. The first meeting of this new organization was held in Pittsburgh, Pa.

NEWS OF OUR MEETINGS

Nebraska Yearly Meeting will convene at Central City, Nebraska, June 4 to 9. Friends planning to attend are requested to write Clara Ferguson, Central City, regarding entertainment.

* * * *

A reception for the new members who came into the First Friends Church at New Castle, Indiana, during the year, was held at the church, May 8. The basement was decorated to represent a garden with different kinds of lattice and trellis work with vines, and baskets of different kinds of flowers placed in various parts of the room. Over two hundred were present to enjoy the fine orchestra music, the songs, the readings by Mrs. Lake, and a talk by the pastor, Aaron Napier. Words of welcome were expressed by several members. The girls who served the refreshments wore grey Quaker bonnets. The young people gave a program at Fairmount on May 5, the orchestra and the choir furnishing the music, and three gave talks. The large and appreciative audience was strengthened and uplifted by the service.

* * * *

Mother's Day was fittingly observed by the Bible School of Richmond First Friends Meeting, May 12, with special exercises before the whole school. The message at the meeting for worship on "The Greatest Thing in the World," was ably given by Frank W. Dell, General Superintendent of California Yearly Meeting, who was in Richmond to attend the Board Meetings of the Five Years Meeting. A special feature of the week was the Mother and Daughter banquet on the evening of May 15, that had been planned by Esther Stranahan, director of Religious Education, Men of the church served a two course banquet while the music was provided by the orchestra. A surprise feature of the program was the presentation of living pictures depicting types of mothers: the old-fashioned mother; the mother with a stick; the modern mother; mother and daughter as chums. A playlet, "The Meaning of Mother's Day" was given by the Intermediates, and Mrs. Clyde Milner of Earlham College, gave a splendid talk on "Comradeship of Mother and Daughter." Favors were Joseph Hill roses, and the tables were decorated with other flowers and Maypoles.

* * * *

A Camp Meeting directed by the Stafford County, Kansas, Holiness Association, will be held in Rhoom's Grove, eight miles west of Stafford and three miles southeast of St. John, June 6 to 16. The workers will be J. W. Potter and A. W. Townsend of Asbury College, Wilmore, Kentucky. There will be good preaching and singing each afternoon and evening. Zella Hockett, pastor of Antioch Friends Church, Preston, Kansas, is president of

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* * * *

The Young People's Class of the First Friends Church, Van Wert, Ohio, under the leadership of their teacher, Charles Walls, was in charge of the evening services on May 12. The service included special music and short talks by members of the class.

* * * *

White Lick Quarterly Meeting, in Western Yearly Meeting, was held at Hazelwood, Indiana, May 11, with an all-day meeting. E. Howard Brown of Kokomo, Indiana, gave a stirring and timely address in the morning on "The Present Crime Wave, Its Cause and Cure." He is sent to the Quarterly Meetings by the Yearly Meeting's Committee on Prohibition and Purity. His message was very much appreciated. At night, Gertrude Reinier addressed the young people. She is pastor at Mooresville where she is doing an excellent work.

* * * *

A surprise was given Alvin Hoskins, Sunday, May 5, by the congregation of the Center Friends Church, near Newton, Iowa, celebrating the wedding anniversary and birthday of the pastor. A basket dinner was served at noon and a good time was enjoyed by all. A spirit of good will and friendship could be felt by everyone present. It was a remarkably good turn-out, about one hundred people being in attendance.

* * * *

Ferrisburg Quarterly Meeting was held at Ferrisburg, Vermont, May 11, and the Sunday morning meeting was at Monkton Ridge, Vermont. James A. Coney of New England Yearly Meeting was the week-end visitor and rendered acceptable service, which was much appreciated by Friends and others who heard his inspired messages. He held a Sunday evening meeting in the schoolhouse at South Starksboro, and also addressed the Monkton Ridge Church annual meeting on Monday evening. It was a time a blessing to all who were privileged to attend.

* * * *

Lindley A. Wells has resigned the pastorate of Bethel Friends Church in Long

Beach, California, and expects to leave at some near date for Oakland, California, to reside. He was injured in an automobile accident some weeks ago, but his foot is getting better and he is now able to walk with the aid of crutches. George D. Weeks and Edgar T. Hole of Los Angeles have been supplying the pulpit for him.

* * * *

What was doubtless the most elaborate and colorful celebration of May Day ever seen in this section of the country was staged by Earlham College students and faculty on May 17. The parade on the campus, the simultaneous winding of five May poles, the revels on the green, the crowning of the May Queen in the presence of Queen Elizabeth's Court and the several old English plays presented, comprised an extravaganza that surprised and delighted the large crowd of people that thronged the campus. Graciously tucked in between cold and rainy days was the one perfect day of sunshine which was needed to crown the day with unqualified success. Effie May Winslow of Greenville, North Carolina, was crowned Queen of the May, while Elizabeth Edwards reigned as Queen Elizabeth with President David M. Edwards as Grand Chancellor. Professor Edwin P. Trueblood, veteran of many May Day celebrations, was the general chairman.

* * * *

The Spring River Quarterly Meeting met at the Fairview Church, northwest of Carthage, Missouri, May 10-12. The visiting ministers were William and Estella Garrison, pastors of the Lowell and Riverton Meetings in the Miami quarter. Saturday morning William Garrison preached on Stewardship and Estella Garrison on Benevolence. Their messages were a great blessing to all who heard them. The Quarterly Meeting Christian Endeavor Union had a very happy social time at the Rolla Fay home Saturday afternoon after the business session. Saturday evening, the Christian Endeavor program was a real success. The societies of each meeting had some numbers and the program was closed with a play entitled "Thanksgiving Ann," by the Fairview society. Sunday morning Kathern Metsker (a former resident

of the community), who is at home on a furlough from her work in the missionary field of the M. E. Church in India, gave a very helpful and interesting talk about her work in India. She also showed many curious things that the people of India use. On Sunday, April 28, Arthur B. Chilson preached at the Fairview Church, near Carthage, Missouri, a wonderful message which he illustrated with stories about his work in the African mission field. In the afternoon, he gave a missionary talk in the Alba Friends Church and at night he showed the pictures of the work in Africa at the Alba high school auditorium, as the church was too small for the crowd that came to hear him. Fairview and Alba both have women's missionary unions and they are doing much good in the interest of this work.

* * * *

R. Ernest Lamb and his helpful wife have been identified with the work at Ramona Park Friends Community Church, Alhambra, California, almost from its beginning, six years ago, he having served as pastor four years. Under his faithful and untiring efforts the work has steadily grown, and various lines have been organized as the work advanced, viz.: the Women's Missionary Society, Young People's C. E., Men's Brotherhood, Boy Scout, Ladies Aid and recently a High School Christian Endeavor. The work has been especially marked with success in recent weeks. The pastor's courteous, genial spirit and tactfulness have kept things moving smoothly, and he has endeared himself to both church and community. It was hard to feel reconciled when he announced that he felt his work would be completed here in the early autumn, at the expiration of his present contract. Los Angeles Friends extended him a call, which he accepted, having felt drawn to the work there. Friends wish for him great blessing and large fruitage in his new field of service, and earnestly desire that his success may be a God-chosen, anointed, and sent one.

* * * *

Hesper and Tonganoxie Ministerial Alliance was held at Stanwood, near McLouth, Kansas, April 30, with much interest, the pastors and their families from five of the Monthly Meetings were present. The worship hour in the morning was in charge of Oscar Thompson of Prairie Center, his outline was taken from David's writing, when he said I will look to the hills from whence cometh my help, my help cometh from the Lord. When he finished and sat down the congregation were so filled with the presence of God, that a number spoke forth the feeling of their hearts. Lunch was served at the noon hour. Discussion in the afternoon on the subject of "Why Have a Conference," developed in such a

splendid way that every one felt as though he really could not get along without it. The meeting adjourned to meet at Hesper for next session.

BIRTHS

JOHNSON—To Dr. Marion A. and Laura McKibben Johnson, Terre Haute, Indiana, May 14, 1929, a son, Karl McKibben. Both parents are graduates of Penn College.

JOHNSON—To Levi and Katie Johnson of Fowler, Kansas, May 11, 1929, a daughter, Lois Gertrude.

MICHENER—To Guy L. and Louisa Brauer Michener, Truro, Iowa, May 4, 1929, a daughter, Betty Ruth.

DEATHS

GIFFORD—At her home in Adamsville, Rhode Island, February 15, 1929, Elizabeth A. Gifford, for nearly thirty years an Elder of Westport Monthly Meeting, at the age of 85 years. Born in Little Compton, Rhode Island, the daughter of Gideon and Mary (Austin) Gifford, she received her education in the public schools of that town and the Moses Brown School, Providence. For more than thirty years she was a teacher in the public schools of Little Compton and the surrounding towns. She was actively interested in all lines of church and religious work, particularly missionary causes, and gave liberally to their support. As a teacher in the Bible school her place was rarely vacant. She had also been for many years a member of the Permanent Board of New England Yearly Meeting.

HILL—At her home in Minneapolis, Minnesota, May 11, 1929, Elizabeth Hill, widow of William Hill, aged 56 years. Born in Fountain City, Indiana, she later moved with her husband to Richmond and was active in religious and philanthropic work, being especially interested in the Home for the Friendless. After the marriage of her daughter Bertha

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to Oscar Symonds of Minneapolis, she and her husband took up their residence there and they endeared themselves greatly to the Friends meeting. For the last four years she has been an invalid and was ready and eager for the call. The daughter and a granddaughter survive her.

NEEDELS—At the home of her parents near Cherokee, Oklahoma, infant daughter of Roy and Leta Needels. Born December 9, 1928, and died May 8, 1929.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summehayes, address, 3580 Loring Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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